

Prabuddha Bharata

Arise! Awake! and stop not till the goal is reached.

—Swami Vivekananda

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SRI RAMAKRISHNA'S TEACHINGS

AGAINST FANATICISM

DALA (sedge) does not grow in large and pure water-tanks, but in small stagnant and miasmatic pools. Similarly, Dala (clique) does not form in a party whose adherents are guided by pure, broad, and unselfish motives, but it takes firm foot in a party whose members are given to selfishness, insincerity and bigotry. ('Dala' in Bengali, means both sedge and clique).

WHEN the grace of the Almighty descends, every one will understand one's mistakes; knowing this you should not dispute.

BE not like the frog in the well. The frog in the well knows nothing bigger and grander than its well. So are all bigots: they do not see anything better than their own creeds.

THERE was a man who worshipped Shiva, but hated all other deities. One day Shiva appeared to him and said, 'I shall never be pleased with you, so long as you hate the other gods?' But the man was inexorable. After a few days Shiva again appeared to him. This time he appeared as Hari-Hara, that is, one side of his body was Shiva, and the other Vishnu. At this the man was half pleased and half displeased. He laid his offerings on the

side representing Shiva, but nothing to that of Vishnu. When he offered the burning incense to his beloved God (Shiva) he was audacious enough to press the nostrils of Vishnu, lest he should have the fragrance. Seeing his behaviour, Shiva was sorely displeased and at once vanished from his sight. But the man was as undaunted as ever. However, the children of the village began to tease him by uttering the name of Vishnu in his hearing. Vexed with this, the man hung two bells on his ears, which he used to ring as soon as the boys cried out the names of Vishnu, in order to prevent the sound entering his ears. And thus he was known by the name of Bell-eared, or Ghantâ-karna. He is still so much hated for his bigotry that every year at a certain period children in Bengal break his effigy with a cudgel.

A TRULY religious man should think that other religions also are paths leading to truth. We should always maintain an attitude of respect towards other religions.

REMAIN always strong and steadfast in thy own faith, but eschew all bigotry and intolerance.

OCCASIONAL NOTES

IN the March number of the *Fortnightly Review*, Mr. H. G. Wells anticipates the religion of 'Utopia,' where we are supposed to be led by the forces of evolution. We are not aware if Mr. Wells is acquainted with our Scriptures, but his ideas as expressed here, seem wonderfully like echoes of the Hindu Shastras. Read, for instance, the definition of God of the Utopians:

"They will have escaped the delusive simplification of God that vitiates all terrestrial theology. They will hold God to be complex and of an endless variety of aspects, to be expressed by no universal formula, nor approved in any uniform manner. Just as the language of Utopia will be a synthesis, even so will its God be. The aspect of God is different in the measure of every man's individuality, and the intimate thing of religion must, therefore, exist in human solitude, between man and God alone. Religion in its quintessence is a relation between God and man."

Our readers will have no difficulty in recognising in the above a complete similarity with Hindu teachings. For example, compare the idea of complexity of God with the teachings of the Bhagavad Gita regarding the manifoldness of the Divine expression commencing with X. 19, **नास्त्यन्तो विस्तरस्य मे**, "There is no end to My complexity." Again the conception that "the aspect of God is different in the measure of every man's individuality" is duly paralleled by the well-known passage of the Mahimna-Stotra, **रुचीनां वैचित्र्यात् नानापथजुषां नृणां गम्यः त्वमेकः**, "Thou art the one goal of all men coming to Thee by different paths according

to difference of their temperaments." Also in Gita, IV. 11, **ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहं । मम वर्तमानुवर्तन्ते मनुष्याः पार्थ ! सर्वशः**, "Whatever men supplicate from Me that I bestow on them : it is My path, O son of Pritha ! that men tread in all ways."

"The leading principle of their religion, continues Mr. Wells, "will be the repudiation of the doctrine of original sin ; the Utopians hold that man, on the whole, is good. That is their cardinal belief. Man has pride and conscience, they hold, that you may refine by training as you refine his eye and ear ; he has remorse and sorrow in his being, coming on the heels of all inconsequent enjoyments. How can one think of him as bad? He is religious ; religion is as natural to him as lust and anger, less intense, indeed, but coming with a wide-sweeping inevitableness as peace comes after all tumults and noises. And in Utopia they understand this, or, at least, the *samurai* do, clearly. They accept Religion as they accept Thirst, as something inseparable in the mysterious rhythms of life."

To say, "Man, on the whole is good," is but poorly to express the Hindu doctrine of the divinity of man, **तत्त्वमसि**, "That art thou." The Hindu teaching of the intrinsic sinlessness and perfection of man is too well-known to need specification here. But on the score, "They accept Religion as they accept Thirst," we may be permitted to reproduce a passage quoted in his article in our April number by "An American Student" from an address delivered by Dr. Cuthbert Hall on his return to America a few years ago, from a lecturing tour in India. "Eliminating for the moment

the relative values of things believed in the East, and considering only the psychological significance of Oriental religious practice, the scenes that meet the open-minded observer in India, for example, fill one with the conviction that to worship is for man as normal as to breathe, and that modern Protestantism in Europe and America is not equal with the East in satisfying the popular instinct in relation to God."

Another aspect of the Utopian life, not without its parallel in the economy of Hinduism is the "Retreat." "For seven consecutive days in the year, at least, each man or woman under the Rule must go right out of all the life of man into some wild and solitary place, must speak to no man or woman, and have no sort of intercourse with mankind. They must go bookless and weaponless, without pen, or paper, or money. Provisions must be taken for the period of the journey, a rug or sleeping sack, but no means of making a fire, for they must sleep under the open sky.

"Partly, it is to ensure good training and sturdiness of body and mind, but partly, also, it is to draw their minds for a space from the insistent details of life, from the intricate arguments and the fretting effort to work, from personal quarrels and personal affections, and the things of the heated room. Out they must go, clean out of the world."

It may be interesting to quote here a saying of Sri Ramakrishna on the same subject. "The householder should live with mind unattached to the world. He should seek every now and then some solitary place where there will be none to disturb him, and meditate on God. Thus would the spirit of faith and devotion come and he would be able to live unattached."

It will be difficult to come across a genuine religious feeling, a craving of the heart after the Beyond, an expression of the spontaneous

soul-wisdom, or a really religious liberal thought, which is not enshrined in the Hindu sacred records of the search after and realization of the Truth. This is no doubt a large claim, but one quite in accord with facts and reason. As a matter of fact, Hinduism from the very beginning concerned itself more with the actualities of religion than with representations and speculations. Its best men had always dived deep into the religious consciousness and picked its pearls of great price with their own hands. Further, it never allowed one individual or a body of men to dictate its course of action or fix its limits. Freedom has been the keynote of its life. With causes such as these, the effect could not but have been a highly evolved religion wedded to philosophy, true to the instincts of the human heart, and spacious enough to embrace all possible variations of religious expression. Given a race of pure, intelligent and earnest men, placed in highly favourable natural surroundings, helped by a social system instinctively according supremacy to religion, and removed, not in space alone but also in time, from imperialistic nations, the product of their activity is bound to be something like the *ancient* Hinduism.

A comparison between Judaism and Hinduism by the American thinker Thoreau, lately published in the *Atlantic Monthly* (Feb. 05), will not be out of place in this connexion.

"The Hindus are more serenely and thoughtfully religious than the Hebrews. They have perhaps a purer, more independent and impersonal knowledge of God. Their religious books describe the first inquisitive and contemplative access to God; the Hebrew Bible a conscientious return, a grosser and more personal repentance. Repentance is not a free and fair highway to God. A wise man will dispense with repentance. It is shocking and passionate. God prefers that you approach Him thoughtful, not penitent, though you are

the chief of sinners. It is only by forgetting yourself that you draw near to Him.

"The calmness and gentleness with which the Hindu philosophers approach and discourse on forbidden themes is admirable.

"What extracts from the Vedas I have read fall on me like the light of a higher and purer luminary, which describes a loftier course through a purer stratum—free from particulars, simple, universal. It rises on me like the full moon after the stars have come out, wading through some far summer stratum of the sky.

"The Vedanta teaches how, 'by forsaking religious rites,' the votary may 'obtain purification of mind.'

"One wise sentence is worth the State of Massachusetts many times over.

"The Vedas contain a sensible account of God.

"The religion and philosophy of the Hebrews are those of a wilder and ruder tribe, wanting the civility and intellectual refinement and subtlety of the Hindus.

"I do not prefer one religion or philosophy to another. I have no sympathy with the bigotry and ignorance which make transient and partial and puerile distinctions between one man's faith or form of faith and another's—as Christian and heathen. I pray to be delivered from narrowness, partiality, exaggeration, bigotry."

But a light is not hidden under a bushel. A great good thought should not be shrouded in a dead language and buried within the covers of an obsolete book. A power, peerless in history for the spiritual growth of humanity, developed and perfected through ages by the best souls of each generation of a race of gifted men, does not deserve to be abused and wasted by their own descendants. Yet, are not we Hindus, the heirs of the Veda and Vedanta, Darshanas and Smritis, Itihasas and Puranas, fossilizing the true religion of

spirit contained in them by neglecting its spread and erecting all kinds of foolish barriers around it?

The genius of India is spirituality. She evolved the religion of principles underlying all religions. She also brought into existence ideals and a scheme of life adjusted to spiritual ends. These have been tested in all possible ways and found the best the world has yet produced. The world has need of them. In giving these to the world the Hindu will once again come in contact with the power-house of his being and discover his self; for his self-consciousness is in the plane of religion. His present state of inertia is due to unconsciousness of self. Once he is awakened, becomes conscious of his power, believes in himself, nothing can stand in the way of his progress. This is how the giver will be blessed.

To live and not merely to vegetate, we must be able to give. No vigorous and healthy life is possible without giving. The highest gift in the world, spiritual knowledge, is in India's keeping. Her sons and daughters have still the capacity of raising themselves on the height whence they can shower this blessing upon all.

Those who agree with us so far will no doubt realize that the work before us is twofold: (1) imparting the religion of principles, the true Hinduism, to the masses of India and (2) spreading the same in other countries. It rests with India's sons and daughters, the spiritual and patriotic ones, who understand the situation, to lead the way.

We wish to express our gratitude to those who responded to our appeal for help on behalf of the earthquake stricken. A list of receipts appears elsewhere.

WORK AS WORSHIP

WELL has it been said in the Gita न हि कश्चित् क्षणमपि जातु तिष्ठत्य-कर्मकृत्, "One can never for a moment remain without action." A man might stop all his out-going senses and keep his limbs at rest, but that would not imply his cessation from action. Thus pent up thoughts would begin to bubble up in his mind and he would be mentally more active than before.

From the deeps of the human mind unsatisfied desires rise continually, which create mental disturbances. Becoming strong they find expression in outward activities. To quiet the agitated mind is a most arduous task, nay it seems almost impossible. Yet there are blessed ones who have been able to still the workings of their mind and realize the actionless state of the Atman. From the bottom of every human heart goes forth the cry 'where can I have perfect rest?' Deep beneath the subtle workings of the human mind there lies the unquenchable thirst for this actionless state. How to reach that state and what methods to adopt to accomplish that end are the great problems before all aspirants. Is it ever possible to reach it by shirking one's duty or withdrawing from the field of action? Had it been feasible to attain that calm and serene state through inaction, then all the indolent people of the world would have become sages and prophets. But that cannot be. Facts always prove the contrary. We have always seen idleness and passivity produce undesirable results.

Unable to understand the true import of the great ideal of कर्मसन्न्यास (renunciation of action) taught by Shrimat Shankaracharya and without bestowing the least thought to the place assigned by him to Karma

among *Sadhans* leading to Self-knowledge—चित्तस्य शुद्धये कर्म न तु वस्तूपलब्धये "Karma is for the purification of the mind not for the realization of the Thing-in-itself,"—some take inaction to be the real way to *Moksha*. They consequently try to retire from the active world and instead of being successful in devoting their whole time to meditation and its auxiliaries which require tremendous mental activity, indulge in the habit of idleness. Thus fallen from the path of progress they precipitate down the slope of degeneration almost beyond recovery. Some, on the other hand, going to the opposite extreme work incessantly but aimlessly, and thus fritter away the best of their energies. They even go so far as to blame others if they are not disposed to work haphazardly like them. Strangely, they never stop to think for a moment that work must be the means to some end and not an end in itself. Seldom we come across balanced minds in the world. Men are rare who having the ideal of perfect rest constantly before their minds exert themselves to realize it by deriving the advantages accruing from actions done properly according to the methods of Karma-yoga.

Let us do our best to keep the goal of life always vivid in view and struggle hard to reach it. Our goal is Self-knowledge and we cannot hope to attain it without purification of the mind. The self-effulgent light of Atman never shines on the impure mind. It is within all, and reflects brighter and brighter as the mirror of our mind gets cleaner. Hence the indispensable necessity of the purification of the mind. Now the question is how to purify the mind? Desires are

surging in the mind. With their satisfaction fresh desires come up which make men restless and again fresh actions bring forth new desires. Tossed in this whirl a man is apt to lose sight of his ideal and forget it. Life in that case becomes a helpless wreck. How to lessen the desires and annul the effects of work agitated the sages of India, they faced the difficulty bravely and the result was the discovery of Karma-yoga.

One of the different phases of Karma-yoga is to train the mind so that actions are performed in the attitude of worship. We are to begin earnestly and try our utmost to bring with every work the idea that we are worshipping the Virat—the universal God sensible in multitudinous forms. Our acts should be so many services offered to the all-pervading Deity. By such constant practice we shall be able to keep the idea of God uppermost in our mind and thereby our self would be gradually forgotten and consequently desires would grow less every day.

What do we see if we analyse the objects and effects of worship? The Lord Almighty to whom the devotees offer their worship is all-sufficient. He cannot have any desires for the offerings. It would be simply ludicrous if we call Him God and at the same time say that He expects services from us. Is it not really blasphemous to attribute such desires to Him, whose great store-house is this infinite universe, who is the purest of the pure, the highest of the high, who is Sat-chit-ananda? How can He be affected whether you worship Him with flowers and various offerings or not? But by acts of worship which are nothing but efforts to constantly remember the qualities of the object of worship the worshippers purify their own minds and raise themselves gradually to the level of the ideal of their worship. It is therefore by doing our daily acts in this attitude of serving so many visible gods, parts of the great Virat, we would succeed in purifying ourselves.

Out of the fullness of our hearts would then come forth the prayer त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी त्वं जीर्णो दण्डेण बध्नसि त्वं जातो भवसि विश्वतोमुख “Thou art woman, thou art man, thou art youth, thou art maiden; thou as an old man totterest along on thy staff, thou art born with thy face turned everywhere.”

By constant contemplation in this way of the Almighty who is purity itself, our mind would be perfectly pure; then and then only the Atman would shine through our hearts in its splendour. Frictions of the world would be smoothed away, because it is selfishness that creates them. There is no room for selfishness in such acts of worship, for by them we try to keep our selves always in the background. Praise or blame, love or hatred, contempt or jealousy from others will be all transformed into so many messengers from the Beloved, as in the case of Pahari Baba of Ghazipur.

Some might urge that it is easy to theorise on the idea but very difficult to carry it out into everyday life. For centuries the noblest ideal ईशावास्यं इदं सर्वं यत् किञ्च जगत्यां जगत् “Whatever changeable object there is in the universe is to be covered with God,” has been held by the great seers before men; the life-giving teaching of the Gita, यत् करोषि यदश्नासि यज्जुहोसि ददासि यत् यत्तपस्यासि कौन्तेय तत् कुरुष्व मदर्पणम्।” (IX. 27), “Whatever thou doest, whatever thou eatest, whatever thou sacrificest, whatever thou givest, in whatever austerity thou engagest, do it as an offering to me,” has been read by thousands for hundreds of years, but we meet very few who have been able to reduce them into practice. To them we reply as follows: To earn one's livelihood one has to labour hard, to pass university examinations the students have to study day and night. It is simply absurd to expect the realization of

any great ideal in life without trouble and difficulty. People who have earnestly tried to do it have succeeded in spite of untoward circumstances and insurmountable difficulties. One might have hundreds of failures in the attempt, but if one sticks to it with endless patience, one is sure to succeed in the long run. On the one hand we have to

try to remain calm and serene and on the other, we have to be active enough so that lethargy and sluggishness may not overtake us. The task is difficult no doubt and brings despair at times, but we must bear in mind no great ideal has ever been achieved without great perseverance and infinite fortitude.

PRAKASHANANDA

KARKATI'S QUESTIONS

(After a story in the Yoga-Vashishtha Ramayana).

KARKATI was a demoness residing in the north of the Himalayas. Her complexion was dark as soot; her eye-balls blazed like fire; her limbs, though very thin, were exceedingly strong. She wore a blue garment, with a mantle covering the head and had bones and skulls as ornaments on her body. Nothing could satisfy her insatiable hunger. One day she thought that by intense *tapasya*, she would gain extraordinary powers by means of which, she could obtain for her food, as many men and animals as she liked. Thus determined she began to practise the most rigorous austerities. She went to the summit of a mountain, performed her ablution and commenced *tapasya*. She lived there many years exposing herself to heat and cold.

Pleased with the ardour of her austerities, Brahma, the father of the creation, appeared to her and asked her to beg of him any boon she desired. The fervour of her continued devotion had cleansed her mind of its evil propensities and her *tapasya*, though begun with sinister motives, had ended in making the light of True Knowledge shine in her soul. She had become a seer of the past and the future and was feeling the inexpressible bliss of the Self within. As her organs of action were drawn inwards, she could not speak but mentally saluted Brahma and thought, "I am now perfect. All my doubts are cleared.

I have known all that is to be known. My desires have been subjugated. What boon is there for me to ask or accept? Leaving this state of peace and beatitude, I have no wish of asking any earthly blessing." Brahma, reading her thoughts, said unto her, "Beloved daughter, live in this world for some time longer to satisfy your former desires, after which you will attain the blissful Nirvana, from which there is no return to the world. You will be able to lose yourself in Samadhi whenever you like, but when you will awake from Samadhi, give up your demonical heinousness and sustain your life by living upon animals killed under rules prescribed by the Shastras." Saying so, Brahma disappeared and Karkati was again absorbed in meditation. The mountains, the trees, the streams and other objects surrounding seemed to bloom with the joy and the light of her supreme meditation.

After six months of continued meditation, she awoke and felt the pains of hunger and thirst. "I see One Intelligence present everywhere. Life is impossible without destroying others. I have obtained the highest desired of men and Devas. What is it to me whether I now live or die? I am the infinite Self and this body is only a base appendage. I would rather give it up than keep it at the expense of other lives." As Karkati was

uttering these words to herself, she heard a voice in the air, "Arise, O Karkati, and go to the ignorant and enlighten them with the knowledge you have gained. It is the nature of the great who know the Truth to deliver the ignorant from their error. Whosoever will not receive the knowledge imparted by you, kill them and take them as lawful food. For the ignorant, though alive, are verily dead." Hearing these words, Karkati replied, "I am much favoured by thee, O kind God!" She got up and descending slowly from the summit of the mountain, proceeded to a village at the foot of the Himalayas inhabited by the Kiratas.

It was a dark night, the sky covered with thick masses of black clouds. In the distant forests, she could hear the roars of lions, tigers and other wild beasts. The villagers were fast asleep. In that dreadful dead of night, the good king of the Kiratas with his minister, was out to keep thieves and robbers off. Seeing them, Karkati was glad to think that she had at last got her proper food. She again thought that before killing them, she ought to know whether they were ignorant people or had any knowledge of the Self. She decided to examine the two by putting a question to them. Preliminary to the trial, she gave a fearful yell, at which the dogs and the jackals of the neighbourhood startled and ran howling in all directions. The king and the minister, with their swords drawn, moved swiftly towards the spot whence the noise came and the king, seeing the demoness, said, "What art thou, infesting my kingdom under the cover of darkness? Answer, or this my sword will soon make an end of your evil designs." Karkati was highly pleased with the valour and self-possession of the king and the minister, and began to think, "They must be knowers of the Self, because without the knowledge of indestructibility of the Self, there could not be such utter want of fear of death as in these men." Suppress-

ing her feelings of respect and admiration, she replied, "I am the demoness Karkati. I am hungry. Tell me who you are, ordained by fate to be my sumptuous meal to-night. I shall eat you, unless you can give proper answers to my questions." Saying so, the demoness put forth her queries:

"What is that which is one, yet many; nothing, yet something; void, yet not void; intelligent, yet dull as stone; far, yet near; the smallest, yet the greatest; in which, like the bubbles in the sea, the innumerable worlds disappear; which moving, moves not; which, not being the moon, the sun, the stars or fire is yet their illuminator; which is darkness, yet light; though a moment, is yet an age and though an age, a moment; unknown, yet known; which though minute, is present in all places; which is all, yet nothing; ego, yet not ego; which though attained, is not attained; in which, the universe exists after dissolution and from which it reappears; which, though formless, has a thousand hands and eyes?"

The minister replied, "This is the king of the Kiratas and I am his minister. All your questions relate to the supreme Soul.

"It is one, being beyond differentiation. Differentiations are superimposed on it; hence it appears as many. It is nothing, because no conception of it is possible either by the senses or the mind, and something, because it is the reality underlying all appearances. It is void, because it has no form and not void, because it is formless intelligence itself. When the form of an intelligent object, such as man, is imposed upon it, it appears intelligent and when the form of a dull object, such as stone, is imposed upon it, it appears dull. It is far because it is beyond the ken of senses or mind; it is infinitely near us, because it is the very essence of our soul. It is the smallest, because invisible to the eyes; the greatest, because it is the totality of universal consciousness. The supreme Soul is like the

sea, and the sun, the stars, the world are various bubbles on it. The bubbles are the same as the sea and yet are known as bubbles and different from the sea. What makes the difference? The form and the name. A bubble-form can never be thought as a thing separate from the sea. So the universe is not separate from the supreme Soul; yet form and name make it appear separate. When the bubble subsides, its form vanishes. Likewise the various forms of the universe disappear in the supreme Soul. It is omnipresent; so, where can it move? It appears moving by superimposition of motion upon it, as, though one, it appears many. It is luminosity itself. The moon, the sun, the stars &c., are not self-luminous. They are, as it were, reflections on which is reflected the light of the self-luminous Soul behind them. From the unintelligibility of its nature, it is said to be darkness; intelligence being its nature, it is said to be light. Time is within mind. It is beyond time. Time is a form imposed upon it. Hence it appears as a moment or an age, as the form of a moment or an age is imposed upon it. For him who, going beyond time, identifies himself with the supreme Soul in Samadhi, it is eternal present. The conception of length or shortness of time of him who is within time is also fallacious, because time seems prolonged in calamity and shortened in prosperity. A single night seemed a period of twelve years to king Harishchandra in his misery. Things that are within mind can be known. The supreme Soul beyond mind cannot be known in the sense in which the things of the world are known. Knowledge of appearance implies some perception of the substratum behind it. Hence though unknown in the ordinary sense, it is known in a higher sense, being the substratum of all appearances. Also because it is the very Self of us, it is infinitely nearer to us and infinitely more known than any other known thing, for what is more known to us than our own selves?"

Here the demoness interrupted, saying; "Well said, O wise minister! I am highly pleased with your answers. I beseech the king to answer the rest of my queries."

The King answered, "Your questions relate to the supreme Soul, whose realization consists in the destruction of the belief in the reality of the universe; by the expansion and contraction of whose Maya are caused the creation and the dissolution of the universe; which is the ultimate end of the Vedanta and in which all contradictions meet. It is minute, because imperceptible by the senses or the mind; yet, as existence itself, it pervades the universe. As earthen jars are earth, so all visible forms are Brahman, their substance. Hence it is all. Considered as beyond form, it is no form and in that sense, nothing. It is Ego, because it is a self-conscious principle and its consciousness is 'I am.' It is not ego, because there is no object of which it is the subject. The Yogi attains its knowledge with great pains; but when it is attained, he finds that nothing unattained has been attained, because he finds that he has been already in possession of it as the very essence of his being but, through ignorance, he thought he lost it. There is no destruction in the sense of dissolution into nothingness; it is only change of form, one form breaking and another taking its place. At the time of Pralaya, the manifested forms of the universe become unmanifested but are not totally destroyed and exist, as it were, undifferentiated from their substance, Brahman. The forms remain there for some time, after which they reappear and a fresh creation begins. Beyond Maya, it is formless. When considered with individual Maya, it appears as an individual soul and when considered with universal Maya, it appears as the universal Soul or Ishwara, whose body is the universe, with thousands of hands and eyes.

"O demoness! The supreme Soul is one without a second, yet appears as the seer, the

seen and seeing. As by destroying the form, gold ring, there remains its substance, gold, so by destroying the form, the universe, there remains only its substance, the supreme Soul. It is beginningless and endless and bliss in its essence. Know the universe unreal as a dream. Knowing it as such, the wise always think the unreal nature of the universe and by the power of such thought, merge all forms and names into their substance, the supreme Soul and realize its infiniteness. Before them, the suns, the moons and all their

systems vanish like drops in the ocean. For them no more is birth or death."

Much delighted with the words of the king, Karkati bowed to him; and they became great friends. The king, as a token of his friendship, offered to keep for her food all the criminals of his dominion to be punished with death and she promised to come at times to his court and take them. She then took leave of the king and went away.

X. Y. Z.

A BIRD'S-EYE VIEW OF HERBERT SPENCER'S CAREER

THIS extraordinary man was born at Derby on April 27th, 1820. He was educated by his father, then a school-master and private teacher at Derby and his uncle the Rev. Thomas Spencer, a clergyman of the Established Church, who was active in various philanthropic movements. At the age of seventeen he became a civil engineer, but after 8 years he abandoned his profession. During this period he contributed various articles to the *Civil Engineers and Architects Journal*.

His first productions in general literature were a series of letters on "The Proper Sphere of Government," published in the *Nonconformist* in 1842 which were reprinted in pamphlet form. From 1848 to 1853 he was engaged as a sub-Editor of the "Economist." He published his first considerable work "Social Statics or Conditions Essential to Human Happiness Specified and the First of Them Developed" in 1851. Various articles chiefly for the *Westminster* and other quarterly reviews were written during the next four years. In 1855 appeared his "Principles of Psychology" which interpreted the phenomena of mind on the great principle of Evolution (this was four years before the "Origin of Species" appear-

ed). A break down in health followed, which prevented work for 18 months. 1857, 1858, and 1859 were occupied in writing various essays for the quarterly reviews.

In 1860 Mr. Spencer issued the programme of his "A System of Synthetic Philosophy" which proposed to carry out in its application to all orders of phenomena, the general law of evolution, in two essays published in 1857.

To the execution of this project his subsequent life was mainly devoted. The works composing the "System" are now published. They are:—"First Principles," "The Principles of Biology," "The Principles of Psychology," "The Principles of Sociology," "The Principles of Ethics" including "The Data of Ethics" and "Justice." Among his other works are "Education: Moral, Intellectual and Physical;" "Essays: Scientific, Political and Speculative" including "Reasons for Dissenting from the Philosophy of M. Comte;" "The Study of Sociology," "The Factors of Organic Evolution," "Various Fragments," "Facts and Comments," and "Descriptive Sociology" classified and arranged by himself and compiled by Professor Duncan, Dr. Scheppig and Mr. Collier. The last work was originally undertaken for the purpose of providing himself

with materials for the "Principles of Sociology" but was eventually published.

Mr. Spencer paid a visit to the United States in 1882. On May 12, 1883 he was elected a correspondent of the French Academy of Moral and Political Sciences for the Section of Philosophy in place of Emerson, but he declined it in common with all academic honours and other distinctions. Mr. Spencer's works have been extensively translated. All have been rendered into French, nearly all into German and Russian, many into Italian and Spanish; and the work on education has appeared also in Hungarian, Bohemian, Polish, Dutch, Danish, Swedish, Greek, Japanese, Chinese, Sanskrit and other languages. Mr. Spencer had been an invalid since 1886. From that date up to 1891, he published nothing; but he completed the Synthetic

Philosophy, besides an abridged and revised edition of "Social Statics" in 1892 and a revised and enlarged edition of his essays in three volumes in 1891. Mr. Spencer went to reside at Brighton and devoted himself to a revision of "The Principles of Biology."

Mr. Spencer was never married, and before he went to Brighton for the benefit of his health, he used to live in a private hotel in the West End of London overlooking Hyde Park. His only recreation when in town was to stroll down to the Athenæum club in Pall Mall on fine afternoons. In the country he was fond of salmon and sea-trout fishing. Ill-health of late years put a stop to these amusements. He died at Brighton on 18th December 1903.

HARSHADRAY D. MEHTA.

SELECTION FROM SANSKRIT

GEMS OF WISDOM

[WE select this month the following simple and beautiful verses from the *Mahanirvana Tantra* which embody in a nutshell the highest wisdom about bondage, freedom, truth, and worship.—Ed.]

यथा लौहमयैः पाशैः पाशैः स्वर्णमयैरपि ।
तथा बद्धो भवेज्जीवः कर्मभिश्चाशुभैः शुभैः ॥

कुर्वाणः सततं कर्म कृत्वा कष्टशतान्यपि ।
तावन्न लभते मोक्षं यावद् ज्ञानं न विन्दति ॥

ज्ञानं तत्त्वविचारेण निष्कामेणापि कर्मणा ।
जायते क्षीणतमसां विदुषां निर्मलात्मनाम् ॥

ब्रह्मादितृणपर्यन्तं मायया कल्पितं जगत् ।
सत्यमेकं परं ब्रह्म विदित्वैव सुखी भवेत् ॥

विहाय नामरूपाणि नित्ये ब्रह्मणि निश्चले ।
परिनिश्चिततत्त्वो यः स मुक्तः कर्मबन्धनात् ॥

TRANSLATION

As one is chained by fetters of iron as well as those of gold, so is the Jiva bound by actions bad and good.

By constantly performing actions or making hundreds of effort, one does not attain freedom until one obtains knowledge.

Knowledge comes through disinterested works and discrimination (between the real and the unreal) to the clean-hearted, learned and enlightened.

The world from Brahma down to the grass is created by Maya, and the highest Brahman is the only truth—knowing thus one becomes happy.

He is free from the bondage of Karma, who after giving up names and forms has fully ascertained the truth in regard to the eternal and unchanging Brahman.

न मुक्तिर्जपनाद्धोमादुपवासशतैरपि ।
ब्रह्मैवाहमिति ज्ञात्वा मुक्तो भवति देहभृत् ॥

Freedom is not attained even by hundreds of prayers, oblations and fasts, but the embodied one becomes free only when he knows that he is Brahman.

आत्मा साक्षी विभुः पूर्णः सत्योऽद्वैतः परात्परः ।
देहस्थोऽपि न देहस्थो ज्ञात्वैवं मुक्तिभाक् भवेत् ॥

He indeed becomes blessed with freedom who knows the Atman as witness, omnipresent, all-sufficient, Truth, one without a second, higher than the high, and though residing in the body yet not of it.

बालक्रीडनवत् सर्वं रूपनामादिकल्पनं ।
विहाय ब्रह्मनिष्ठो यः स मुक्त नात्र संशयः ॥

Eschewing the whole creation of name and form like a child's toy, one who is devoted to Brahman is free without doubt.

मनसो कल्पिता मूर्तिर्नृणां चेन्मोक्षसाधनी ।
स्वप्नलब्धेन राज्येन राजानो मानवास्तदा ॥

Should an image created by the mind be the means of freedom, men would be kings by kingdoms obtained in dream.

मृच्छिलाधातुदार्वादिमूर्त्तावीश्वरबुद्धयः ।
क्लिश्यन्ती तपसा ज्ञानं विना मोक्षं न यान्ति ते ॥

Those who consider an image made of clay, stone, metal or wood as God, get simply the pains of their asceticism, because they do never attain freedom without knowledge.

आहारसंयमक्लिष्टायथेष्टाहारतुन्दिलाः ।
ब्रह्मज्ञानविहीनाश्चेन्निष्कृतिं ते व्रजन्ति किं ॥

Whether emaciated by abstemiousness or corpulent by over-feeding, if they are without self-knowledge, can they attain release?

वायुपर्णकणातोयव्रतिनोमोक्षभागिनः ।
सन्ति चेत् पन्नगा मुक्ता पशुपक्षिजलेचराः ॥

If those ascetics who take vows to live upon air, or leaves, or grains, or water, can attain freedom, the birds, beasts and aquatic animals are free already.

उत्तमो ब्रह्मसद्भावो ध्यानभावस्तु मध्यमः ।
स्तुतिर्जपोऽधमोभावो बहिः पूजाऽधमाधमा ॥

Superior is the state of ceaseless communion with Brahman, the meditative state is middling, the state of praying and singing of hymns is inferior, and external worship is the lowest.

WHAT IS RELIGION ?

WILLIAM PITT, Earl of Chatham, wrote a letter to 'the multifarious sects of Great Britain' on Religion. It has been frequently printed, but the time has come for reproducing it.

'Gentlemen,—Whoever takes a view of the world, will find that what the greatest part of mankind have agreed to call religion, has been only some outward exercise, esteemed sufficient to work a reconciliation with God. It has moved them to build temples, slay victims, offer up sacrifices, to fast and feast, to

petition and thank, to laugh and cry, to sing and sigh by turns; but it has not yet been found sufficient to induce them to break off an amour, to make restitution of ill-gotten wealth, or to bring the passions and appetites to a reasonable subjection. Differ as much as they may in opinion concerning what they ought to believe, or after what manner they are to serve God, as they call it, yet they all agree in gratifying their appetites. The same passion reigns eternally in all countries and in all ages; Jew and Mahomedan, the

Christian and the Pagan, the Tartar and the Indian,*all kinds of men, who differ in almost everything else, universally agree with regard to their passions. If there be any difference among them, it is this, that the more superstitious they are, always the more vicious: and the more they believe, the less they practice. This is a melancholy consideration to a good mind; it is a most terrible truth; and certainly, above all things, worth our while to inquire into.

‘We will, therefore, probe the wound, and search it to the bottom; we will lay the axe to the root of the tree, and show you the true reason why men go on in sinning and repenting and sinning again, through the whole course of their lives: and the reason is, because they have been taught, most wickedly taught, that religion and virtue are two things absolutely distinct; that the deficiency of the one might be supplied by the sufficiency of the other, and that what you want in virtue you must make up in religion. But this religion, so dishonourable to God, and so pernicious to men, is worse than Atheism; for Atheism, though it takes away one great motive to support virtue in distress, yet it furnishes no man with arguments to be vicious! but superstition, or what the world means by religion, is the greatest possible encouragement to vice, by setting up something as religion, which shall atone and commute for the want of virtue. This is establishing iniquity by a law, the highest law; by authority, the highest authority—that of God Himself.

‘We complain of the vices of the world, and of the wickedness of men, without searching into the true cause. It is not because they are wicked by nature, for that is both false and impious; but because to serve the purposes of their pretended soul-savers, they have been carefully taught that they are wicked by nature, and cannot help continuing so. It would have been impossible for men to have

been both religious and vicious, had religion been made to consist wherein alone it does consist, and had they been always taught that true religion is the practice of virtue in obedience to the will of God, who presides over all things, and will finally make every man happy who does his duty.

‘This single opinion in religion, that things are so well made by the Deity that virtue is its own reward, and that happiness will ever arise from acting according to the reason of things, or that God, ever wise and good, will provide some extraordinary happiness for those who suffer for virtue’s sake, is enough to support a man under all difficulties, to keep him steady to his duty, and to enable him to stand as firm as a rock, amidst all the charms of pleasure, profit and honour. But this religion of reason, which all men are capable of, has been neglected and condemned, and another set up, the natural consequences of which have puzzled men’s understandings, and debauched their morals, more than all the lewd poets and atheistical philosophers that ever infested the world; for instead of being taught that religion consists in action, or obedience to the eternal moral law of God, we have been most gravely and venerably told that it consists in the belief of certain opinions, which we could form no ideas of, or which were contrary to the clear perceptions of our minds, or which had no tendency to make us either wiser or better, or, which is much worse, had a manifest tendency to make us wicked and immoral.

‘This belief, this impious belief, arising from imposition on one side, and from want of examination on the other, has been called by the sacred name of religion; whereas real genuine religion consists in knowledge and obedience. We know there is a God, and we know His will, which is, that we should do all the good we can; and we are assured, from His perfections, that we shall find our own good in so doing. And what would we have

more? Are we, after so much inquiry, and in an age full of liberty, children still? And cannot we be quiet, unless we have holy romances, sacred fables, and traditionary tales, to amuse us in an idle hour, and give rest to our souls, when our follies and vices will not suffer us to rest?

‘You have been taught, indeed, that right belief, or orthodoxy, will, like charity, cover a multitude of sins; but be not deceived; belief of, or mere assent to, the truth of propositions upon evidence is not a virtue, nor unbelief a vice; faith is not a voluntary act; it does not depend upon the will; every man must believe or disbelieve, whether he will or not, according as evidence appears to him. If, therefore, men, however dignified or distinguished, command us to believe, they are guilty of the highest folly and absurdity, because it is out of our power; but, if they command us to believe, and annex rewards to belief, and severe penalties to unbelief, then are they most wicked and immoral, because they annex rewards and punishments to what is involuntary, and therefore neither rewardable nor punishable.

‘It appears, then, very plainly, unreasonable and unjust to command us to believe any doctrine, good or bad, wise or unwise; but when men command us to believe opinions which have not only no tendency to promote virtue, but which are allowed to commute or atone for the want of it, then are they arrived at the utmost reach of impiety, then is their iniquity full, then have they finished the misery and completed the destruction of poor mortal men. By betraying the interest of virtue, they have undermined and sapped the foundation of all human happiness; and how treacherously and dreadfully have they betrayed it! A gift well applied—the chattering of some unintelligible sounds called creeds—an unfeigned assent and consent to whatever the Church enjoins—religious worships and consecrated feasts—repenting on a death-

bed—pardons rightly sued out, and absolutions authoritatively given—have done more toward making and continuing men vicious than all their natural passions and Infidelity put together; for Infidelity can only take away the supernatural rewards of virtue; but these superstitious opinions and practices have not only turned the scene, and made men lose sight of the natural rewards of it, but have induced them to think that, were there no hereafter, vice would be preferable to virtue, and that they still increase in happiness as they increase in wickedness; and this they have been taught in several religious discourses and sermons, delivered by men whose orthodoxy was never doubted; particularly by a late reverend prelate—I mean Bishop Atterbury—in his sermon on these words—“If in this life only be hope, then we are of all men most miserable;” where vice and faith ride most lovingly and triumphantly together.

‘But these doctrines, of the efficacy of a right belief, the dignity of atonements and propitiations, have, besides depriving us of the native beauty and charms of honesty, and thus cruelly stabbing virtue to the heart, raised and diffused among men a certain unnatural passion, which we shall call religious hatred; a hatred constant, deep-rooted and immortal. All other passions rise and fall, die and revive again; but this of religious and pious hatred rises and grows every day stronger upon the mind as we grow more religious; because we hate for God’s sake, for our soul’s sake, and for the sake of those poor souls too, who have the misfortune not to believe as we do. And can we, in so good a cause, hate too much? The more thoroughly we hate, the better we are; and the more mischief we do to the bodies and estates of those infidels and heretics, the more do we show our love to God. This is religious zeal, and this has been called divinity; but remember that the only true divinity is humanity.’

—*The Coming Day.*

COUNT TOLSTOY ON LIBERTY

In a remarkable article published by *The Times* (London) on Saturday, March 11, Count Tolstoy says :

[I]t is said, Grant liberty, and the people will express their demands. This is not true. In England, France, and America there exists complete freedom of the Press, but the liberation of the land is not mentioned in Parliaments, and is hardly mentioned in the Press, and the question about the common right of the whole nation to the land remains completely in the background.....

Light-minded people, judging superficially, specially those who have been upset by the fratricidal butchery which has lately taken place in St. Petersburg, and by all the events accompanying this outrage, think that the chief cause of these events lies in the despotism of the Russian Government, and that if the autocratic, monarchical form of the Russian Government were replaced by a Constitutional or Republican one, then such events could not be repeated.

In England, the United States, France, and Germany the pernicious character of Governments is so masked that those belonging to these nations point to the events in Russia and naively imagine that what is done in Russia is done only in Russia, but that they enjoy complete freedom and need no improve-

ment in their position—i. e., they are in the most hopeless state of slavery, the slavery of slaves who do not understand that they are slaves, and pride themselves on their position as slaves.

In order not to participate in Governments and not to support them it is necessary to be free from those weaknesses owing to which people are caught in the nets of Governments and become their slaves or participators. And free from those weaknesses which make people slaves of or participators in Governments can only be the man who has established his relation to the All, to God, and who lives according to the one supreme law flowing from this relation—i. e., a religiously moral man.....

The essence of the matter is that there is something which disunites people and that there is no connexion between them. The whole matter consists in that one should remove that which disunites people and substitute that which unites them. People are disunited by every external coercive form of government, and they are united by one thing—by their relation to God and aspiration towards Him, because God is one for all, and the relation of all men to God is one and the same.

REVIEWS

[I]NDIAN PROBLEMS CONNECTED WITH EDUCATION, AGRICULTURE AND LAND REVENUE. By the Rev. A. Andrew, Chingleput. Madras, 7 $\frac{1}{4}$ x 5, Pp. 98.†

This is an admirable work. The Rev. Mr. Andrew brings a beautiful spirit of fairness and

sympathy in dealing with some of the momentous questions of the day, such as mass education, agricultural improvement, provision for famines and droughts. And this is not all. There are in the book many practical suggestions and much useful information on the matters treated, without which a work of this kind is of indifferent worth.

At the outset he observes the most distressing

† Published by G. A. Natesan & Co., Esplanade, Madras. Price As. 12.

fact that 'There are about forty millions of boys and girls of school-going age who are left in dense ignorance and intellectual stagnation.... Surely it is the paramount duty of the State to make more strenuous endeavours than ever it has done heretofore to reach this vast mentally undeveloped army of little ones! Surely it ought to be the concern of the State to look about for the ways and means in order to put the educational machinery into motion on a comprehensive, country-embracing scale!..... If the Government is determined to exercise its prerogative, and to demand that the education of the masses be taken up on an extensive scale, it will, I believe, be able to find the ways and means, as has been done in other countries.'

His observations about rural schools is worthy of attention: 'The Government of India have taken an important step in laying down the principle that the instruction of the masses requires some differentiation in the courses of study in rural schools. The aim of rural schools should be to train the children to be observant, and to make experiments, on however humble a scale, so as to give them some intelligent idea of the agricultural operations carried on at their very doors, and also to put them in a position to protect themselves in their business transactions with the landlords and village dealers.'

With regard to agricultural problems he does not approach the subject as an expert, but as one who strives 'to understand the practical needs of the rural population and to point out the way in which improvement can be effected.' Instead of irrigation by tanks irrigation by wells which should be sunk below the hot weather subsoil level, would, he thinks, be a great boon to the cultivators, as these wells 'will ensure a constant supply of water and be independent of rainfall.' 'If a well be dug for every three

acres, it would protect the people against famine to a large extent.'

The chapter dealing with Land Revenue is the result of his study of the problem for his own information. In it he has tried to prove that the Government policy regarding the revenue settlement is the only wise one.

The glossary and appendices in regard to education are useful.

MINERAL INDUSTRIES FOR INDIA: a lecture delivered to The South Indian Association. By V. S. Sambasiva Aiyar, B. Sc., L. C. E. Madras, 1905, $6\frac{1}{2} \times 4\frac{1}{4}$, Pp. 45.*

The steadily increasing literature on economic and industrial subjects is a hopeful sign of the times of the gradual awakening of our people to the fact that the material prosperity of the country has long been neglected and that for the sake of national existence it can no longer be overlooked.

Mr. Aiyar's excellent paper is a worthy and timely contribution. By impressing a large body of facts and figures it has succeeded in furnishing to the lay reader a general idea of the nature and extent of the world's activities in mineral industries and of India's share therein. Not the least interesting is his outline of the possibilities for India of improving her yield of the chief agricultural products by utilizing mineral substances as manures for soil. Iron smelting, copper and lead manufactures, mercury, platinum, glass, radium minerals, mica, refractory minerals as asbestos, magnesite etc., have also been briefly noted upon and he has named the places in India where ores of some of them are found.

The paper is full of useful information and hints regarding the industrial well-being of the country and we recommend it to all interested in the subject.

* Published by G. A. Natesan & Co., Esplanade, Madras. Price Rs. 4.

NEWS AND MISCELLANIES

(GLEANED FROM VARIOUS SOURCES)

THE cotton factories in Lancashire spin enough thread in six seconds to go round the world.

ELECTRIC presses are to be introduced into the Bengal Survey Drawing Office, where most of the map printing has hitherto been done by hand.

THE area under jute cultivation in Bengal has increased by 25 per cent. during the last ten years. The normal yield of the average yearly crop at present is 1,600,000 tons, its value about £14,000,000.

SILK industry in Kashmir has revived under scientific direction. The value of outturn in 1902 was about £100,000. The net profit to the Kashmir State since 1897 up to the end of April 1903 from this industry exceeded £40,000.

THE biggest rope ever used for haulage purposes has just been made for a district subway in Glasgow. It is seven miles long, $4\frac{5}{8}$ in. in circumference, and weighs nearly sixty tons. It has been made in one unjointed and unspliced length of steel.

SULPHUR springs have been discovered near Thandaung, which is a sanitarium for Burma, and have been visited by Mr. Moran, Executive Engineer, in company with the Civil Surgeon of Thunghoo. The springs are in great repute locally for medical purposes.

THE Government of Bengal is giving official encouragement to a Bengali treatise on Agricultural Chemistry named "Rasayana"

by Babu Nibaran Chandra Choudhuri of the Bengal Agricultural Department. The book has been published by the Indian Gardening Association of Calcutta.

SPIDERS are notoriously and historically fond of music. At a performance on the Continent recently, the concert hall was made disagreeable by a sudden invasion of spiders, which were drawn by a violin solo from the cracks and crannies of the ancient building. They crawled about the floor and on to the stage.

THE Kashmir silk industry which has turned out such a valuable asset of the State is threatened with a rival in Kalat in Beluchistan where experiments in sericulture are reported to promise well, and where operations on a large scale are to be carried out by the British authorities on behalf of the administration of His Highness the Khan of Kalat.

THE following experiments of Prof. Orazio Rebuffat with radium salts are interesting. On rubbing a glass rod with wool in the ordinary way for producing electric sparks, it was found that if the experiment was performed in a medium containing a radium salt a luminous glow followed the wool, and when the finger was brought near the excited glass a glow was again seen. By taking a vacuum tube and opening connection with a small tube containing a salt of radium, and then rubbing the outside of the glass with wool, a brilliant glow was seen within.

IT has been found that wireless telegraph signals can be transmitted to a greater distance during the night than during the day. According to Marconi the greatest distance to which the signals can be transmitted by day is only two-fifths of the distance to which they can be transmitted at night. This difference is apparently due to the presence of

charged particles in the atmosphere produced by the breaking of the gaseous molecules in the atmosphere into their constituent charged atoms by the collision of these molecules with the negatively charged electrons emitted by the sun. At night time the electrons emitted by the sun fall on the opposite side of the earth and the atmosphere is practically free from charged particles and is no longer rendered conducting.

AMONG the chief advantages of sugar as a food should be mentioned its high heat-producing value; that it needs no digestion; and that being soluble and easily absorbed, it is available in health for the following purposes: (1) To furnish the supplies for any unusual expenditure of energy—in particular, muscular energy—in connection with athletic work; (2) to promote the deposition of fat when indicated; (3) to supersede ordinary food and to avoid the risk of indigestion when from nervousness, excessive fatigue, or lack of time and comfort, as often occur in travelling, digestion is likely to be interfered with, and dry raisins, as recommended by Sir William Gull, and chocolate and bread, answer this purpose best; and, lastly, to form the staple of diet in the unproductive and more vegetative ages and stages of life with little wear and tear.

CEYLON has just made a somewhat startling contribution to the subject of mosquitoes and malaria. Sir Henry Blake, the Governor, in the course of a personal investigation into the malarial epidemic at Mutwal, was informed that an ancient Sanskrit work, published some 1,400 years ago, mentioned 67 varieties of mosquitoes the bites of which produced malarial fever, of which 40 varieties have since been identified in Ceylon. Translations of the Sanskrit work in question have been made, and the results have been communicated by his Excellency to the British Medical

Association. The paper was of a tentative character, for all that appears to be proved is that old eastern literature connected the bite of the mosquito with fever though not with the particular type of fever known as malaria. How far the theories of the Orientals actually extended is now being made the subject of enquiry in Ceylon.

It is said of Mr. Edison that he was asked by a friend how he managed to do all his work and yet keep health. The answer conveys a lesson which many would do well to lay to heart. It was as follows: 'I keep my health by dieting. People eat too much and drink too much; eating has become a habit almost in every one; it is like taking morphine—the more you take the more you want. People gorge themselves with rich food. They use up their time and ruin their digestion and poison themselves. Diet is the secret of health. I eat almost nothing. I eat less than a pound of food a day; three meals but just enough to nourish the body. I don't really care whether I eat or not; it is not my pleasure. One soon gets out of the habit of caring much about his meals. If the doctors would prescribe diet, instead of drugs, the ailments of the normal man would disappear. Half the people are food drunk all the time. Diet is the secret of my health. I have always lived abstemiously. It is a religion with me. My father before me practised dieting, and he instilled the idea into me.'

AN unusual scene was witnessed in Colombo Harbour early on the morning of the 11th instant, says the local paper, when the Orient-Pacific mail steamer *Ophir* came in. Among those on board was Mr. Reid, the Australian long distance swimmer, who is going to England with the object of making an attempt to swim the Channel. As usual a number of native lads surrounded the vessel in order to dive after the coins thrown into

the water by passengers. Much to their astonishment they found themselves joined by one of the latter. Mr. Reid entered the water for swimming exercise in order to keep himself in trim, and improved the occasion by greatly amusing himself and his fellow-passengers playing with the youngsters. For once the latter found that they were taking but minor parts in the entertainment, but as they found that they were making a much richer harvest of silver than usual they quickly became reconciled to the position, and though Mr. Reid may be able to swim the English Channel he could not beat them in catching the coins before they reached the bottom. Time after time he laughingly endeavoured to compete with the youngsters by diving after the coins, but they were too quick for him. Another passenger on the *Ophir* was Miss Annette Kellerman, the champion lady swimmer of Australia, who has also created records in England. She is on her way to London where she will give exhibitions of swimming and diving both in indoor places of amusement and in the Thames. Recently Miss Kellerman did a record swim of $10\frac{3}{4}$ miles in 4 hours in the Yarra at Melbourne.

RAMAKRISHNA MISSION: EARTHQUAKE RELIEF WORK

May 12. We went to Musred, a village 7 miles off, with 3 mules laden with 5 mds. 30 srs. of flour, 28 srs. of dal, 7 srs. of salt and about Rs. 11 worth of clothes. Food for about 4 days on the average was given to 22 women, 28 men, 30 children. Of these 10 women, 8 men and 5 children were given clothes as well. Re. 1 was given to a poor man for repairing his hut. Among the recipients were also men of the neighbouring villages, Mandal and Dugwhar.

May 15. We went to Dadhambe, a village $6\frac{1}{2}$ miles from Dharamshala, where people from

the adjoining villages Butech, Charry, etc., also came to receive help from us. We had with us 6 mds. of flour, 28 srs. of dal, 5 srs. of salt, and about Rs. 9 worth of clothes. Food for 2 days was given to 75 women, 30 men, 50 children. Of these 16 women, 2 men, and 13 children were given clothes as well.

At Bhabarna, a village 22 miles from Dharamshala, we built 5 sheds for 2 Mussulman and 3 Hindu families.

May 16. Incessant rain. Food for 2 days was given to 8 women, 8 men, and 4 children, who came to our camp at Dharamshala for help.

May 17. We next proceeded to Maniarha, 2 miles from Bhabarna and built 2 sheds for 2 Hindu families.

May 18. We went with about 4 mds. 30 srs. of flour, 17 srs. of dal, 6 srs. of salt and Rs. 7 worth of clothes to Pand and Dugar villages which are respectively 4 and 6 miles distant from Dharamshala. In the two villages food was distributed to 41 women, 35 men, 60 children. Clothes were also given to 10 women, 5 men, and 18 children out of the above.

At Praprol village about a mile from Baijnath 4 sheds were built for 4 Hindu families.

We have engaged 8 labourers whom we are taking along with us. The expenses for building the sheds were provided by the Arya Samaj.

Clothes worth Rs. 3-11-0 and Rs. 1-14-6 in cash were also distributed among the needy in Bhabarna, Maniarha and Praprol.

May 22. At Praprol we distributed rice and clothes to 20 people. Thence we proceeded to Baijnath and built 3 sheds for 2 families and a temple as well as gave Rs. 4 to 4 persons for repairing their huts.

May 24. We then went to Birh 14 miles from Baijnath (and 40 miles from Dharamshala) where we built 2 sheds for 2 families and gave Rs. 3 to 3 persons for repairing their huts as well as distributed rice and clothes among 10 people.

May 25. At Nirvana about 9 miles from Dharamshala we distributed 3 mds. of flour, 29 srs. of dal, and 7 srs. of salt to 24 women, 19 men, and 24 children and 19 pieces of cloth among 24 women, 21 men and 24 children and Rs. 30 in cash among 45 people. We also gave Rs. 10 to 2 lepers and Rs. 2 to a person to build his hut.

May 29. At Krow 3 miles from Dharamshala we distributed 2 mds. $21\frac{1}{2}$ srs. of flour, 19 srs. of dal, $6\frac{1}{2}$ srs. of salt among 45 women, 25 men and 48 children, clothes among 12 women, 14 men and 13 children and Rs. 25 in cash among 20 people for repairing their huts.

LIST OF DONORS TO THE ABOVE FUND

	Rs.	As.	P.
Atman ...	5	0	0
A friend ...	1	2	0
Sympathy ...	5	0	0
A mother ...	5	0	0
Mr. Nikunja V. Mullick ...	5	0	0
„ H. D. Mehta ...	0	8	0
„ N. V. Moodaliar ...	7	0	0
„ Nagendas G. Modi ...	5	0	0
Rai Bahadur Lala Baijnath ...	20	0	0
Samarga Pravartaka Sangha ...	1	0	0
Rao Bahadur Babu Shyam Sundar Lal, C. I. E. ...	15	0	0
Mr. A. K. Gme ...	3	0	0
„ Purna Ch. Set ...	40	0	0
„ Shah Nazeer ...	1	0	0
„ N. Singha ...	5	0	0
„ Nanhimal ...	5	0	0
„ Ramakrishna Bose ...	5	0	0
„ Pravash Ch. Bose ...	2	0	0
Dr. T. N. Ghosh ...	10	0	0
A Sympathizer ...	5	0	0
Pt. Dharmananda Joshi ...	5	0	0
Mr. C. H. Kulkarni (through the Editor of <i>Tribune</i>) ...	5	0	0
Bawa Nanak Bux Bedi ...	11	0	0
Through Swami Ramakrishnananda collected in Madras ...	50	0	0
Lala Badri Sah Thulgharia ...	8	0	0
„ Durga Sah Thulgharia ...	5	0	0
„ Badri Das ...	3	0	0
„ Nathu Ram ...	2	0	0

	Rs.	As.	P.
Pt. Badri Dutt Joshi ...	2	0	0
„ Hari Ram Pande ...	2	0	0
Munshi Pir Khan ...	2	0	0
Lala Kundanlal Sah Thulgharia ...	1	0	0
„ Dayanath Sah Thulgharia... ..	1	0	0
„ Bhawani Das Sah ...	1	0	0
„ Anti Ram Sah... ..	1	0	0
„ Muttra Sah Thulgharia ...	1	0	0
Bawa Chandra Giri... ..	1	0	0
Babu Ganga Dutt Baid ...	1	0	0
„ Chooni Sah Chakraot ...	1	0	0
Messrs. Sham Lal & Sons ...	1	0	0
Saikh Faiz Mahommed ...	1	0	0
„ Mahommed Husain (a) ...	1	0	0
„ Mahommed Husain (b) ...	1	0	0
„ Mahommed Yasin ...	1	0	0
Mahant of Thakur Dwara, Almora ...	1	0	0
Babu Debi Singh ...	1	0	0
„ Jit Singh Bora... ..	1	0	0
„ Bishan Dutt Bhandari ...	1	0	0
Pt. Durga Dutt Tewari ...	1	0	0
„ Gopal Dutt Joshi ...	1	0	0
Through Swami Subodhananda and Lala Govindlal Sah Thulgharia collected in Almora ...	43	9	9
Mr. Jadavray H. Thakur ...	15	0	0
collected by do. ...	29	8	0
„ Daoji Ibrahim ...	5	0	0
„ Surendra Nath Mandal ...	1	0	0
„ Asadullah Husain ..	5	0	0
Through Babu Rebati Mohun Rai collected in Habiganj, Sylhet... ..	84	0	0
Mr. Narayan Gobind Tullu ...	5	0	0
Prof. J. N. Sarkar ...	2	0	0

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